George Alsop

This but the shade of him adorn'd in White
Whose real substance doth maintaine each rite
of Gods true Church: her Comlie Decencie
in spite of Turke or Pope's supremacie

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An Orthodox PLEA

For the { *Sanctuary of God,* / *Common Service,* / *White Robe of the House.*

Being writ for the good of all, but more especially intended for the Common sort; being composed in a Stile fittest for their Capacities.

By *G. A.* Sometime of *Oxford*, of St. *JOHNS.*

Psalm 150. 1. *Praise ye God in his Sanctuary.*
Matthew 21. 13. *My House shall be called the House of Prayer.*
Psalm 119. 8. *I will keep thy Ceremonies: O forsake me not.*

London, Printed for the Author, and sold by *R. Reynolds* at the Sun and Bible in the Postern. 1669.

An Orthodox

PLEA

For the Sanctuary of God, Common Service, White Robe of the House,

Being writ for the good of all; in more especially intended for the Common sort; being composed in a Stile fitted for their Capacities.

By G. A. Sometime of Oxford, of St. JOHNS.

Psalm 15. 1. Lord, Who shall be Sanctuary.
Matthew 24. 15. Who shall be called the Holy.
Psalm 110. 2. I will keep thy Ceremonies: Obsessure me not.

London, Printed for the Author, and sold by R. Reynolds, at the Sun and Bible in the Postern, 1689.

TO THE

Right Reverend Father

in God,

HENERY

By Divine Providence,

Lord Bishop of Chichester

Grace and Peace be multiplyed upon

You everlastingly.

Reverend in Christ,

WEre I not assured that the

Humility which dwells

your self could conde-

scend to stoop, and vie

the smallest good with propitious eye

I durst not thus have tender'd this sma

Peice unto your gracious Aspect; bu

being

being confident of your great love to things though ne'r so low and weak, I am incouraged in this my mean addresse to appear (before your Lordship) and now what I've writ and offer'd here, it is your Lordships due; and 'twere a sin almost as high as Sacriledge, to keep it back, I am obliged for ever to pay unto your self much more than ordinary thanks; It was you that sent me forth, and bid me teach: It was your hands by imposition warranted my Call; It was your Holy Prayers that called a blessing down on what you did, and what I undertook; of which then I found, and still do finde blessed effects. Now not to own so great a good as this, it were too evil sent I had forgot how to be good; but sure my right hand must forget its Cunning, when I neglect to pay a due so duly just: I must confess my Offering is but small for what I then, and since received, to recompence it were

were impossible; but yet to make my poor indeavours in some sence to be owned, I must avow and will, this poor Work of mine appears with freeness from my heart, that well could wish it more, and better too he will indeavour, may this now be accepted

From him whose high ambition is to serve your Lordship, and the Church

G. A.

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G. A.

THE EPISTLE TO THE READER.

Courteous and true Religious Reader,

THe occasion of writing this following Treatise, was from the consideration of that lamentable blindeness, that obstinate perverseness hath bred into many against the House of God, his Sacred Service, and orderly Worship; and most especially the people of this our Nation have been led into this wickedness, and that which is the greatest grief, too many of them love to continue so still; the ponderous continuance of error hath dwelt upon them, and Issachar-*like bend under their burthen with content; Custome we say it is a second nature, and this is too plainly seen amongst many that stand*

ſtand in oppoſition to Gods Worſhip; they have been ſo long left to themſelves, that they have quite forgot themſelves; for when there was no King to govern Iſrael, *then every one did what ſeemed good in his own eyes. Oh how eaſily were the rude multitude perſwaded by a few years continuance of diſorderly Rebellion, that blaſphemous confuſion, was the orderly government both of State and Church; ſo well pleaſed were ſome from the uſe of it that they could wiſh, and did deſire no better ſettlement, by which corruption hundreds, nay thouſands were putrified and become abominable, both to the eyes of God, and all good men, this was and is the dreadful effects of forſaking Truth to imbrace Error, they are given up to a reprobate ſence, according to the Apoſtle, to believe lyes that they may be damn'd, for upon Gods departing from any, the Devil enters them,* Jus Vacui: *Thus did the Devil Lord it here for ſome time, and carry the eſtimation and glory before God; but now to the glory of our true everlaſting God, the happineſs of our King and Church, be it*

ſpoken, this dark and helliſh Scene is blown over, and Light and Truth appears moſt
In the Rubrick. *gloriouſly: God give us hearts to be thankful*, not onely with our lips, but in our lives; *Whereas Murder, Blaſphemy, and Rebellion, had almoſt ſwallowed theſe poor Kingdoms up like an unruly inundation that breaks in by force, and will do miſchief though oppoſed: So now Mercy and Juſtice, Truth and Righteouſneſs do like pleaſant Rivers run through the midſt of them, whereas before the great Leviathan of Hell took his paſtime here, and ſuffered nothing to ſtirr above him that was within his reach, but made a prey thereof; ſo now with joy we may behold the Ark of God eſcapt thoſe ſtormes and dangerous threatnings, and landed ſafely on the Mountain* Ararat: *It is time, high time that now we ſhould appear above the Deck, and with the Prophet ſing* The People that were in darkneſs have ſeen a glorious light; *for know that our deliverance from the late lamentable darkneſs, was as the Children of* Iſraels *out of* Egypt, *it came*

un-

unlookt for. Since then that God hath thus redeemed us, let's praise his Holy Name, and not affront his glorious love and light by willful ignorance, set on purpose to abuse his sacred goodness.

It is no great shame to be ignorant of some natural things; Parisiensis observes to us: a man if he can draw a Picture, pencil a Landscip to the full; he will answer you without shame and blushing Nescio, He hath no skill. But ask a man if he knows how to live holy, and worship God aright, that puts him to the blush, he is ashamed to answer Nescio; It is therefore the ignorance of Gods true Worship and Service that makes many not to live upright to Godes they should, though their pretences be never so seemingly zealous; for it is the want of being well grounded and principled in true Religion, which makes so many run, travel, and labor after so many new fangled Doctrines and prejudicial Errors as they do.

It is the House that is built upon the Sand that swims away with every Flood, whilst the House that is built upon the Rock stands

it

it out, the Gates of Hell cannot prevail to turn it over; indeed it is almost impossible for men to live holy before God, which knows not his way of Worship, nor which way to go about to serve him.

Strange fire it is abominable, it is the Sacrifice that is kindled by the ancient Coals under the Altar, which was first inflamed from heaven that makes the Offering pleasant unto God: But now, good Reader, not to stay thee too long from what I have intended for thee, I will add but this, peruse this Piece with charity as well towards the Work, as him that writ it, and know it is honestly intended more to do good than to get applause; thus candidly conceive of him, and it, and thou wilt oblige him that is thy friend to serve thee still, whilst thou with zeal shalt truly fear thy God, honour the King, and love the Church.

G. A.

THE

THE
Sanctuary of God.

GOD from the very beginning hath always had a Place set apart for his Divine Worship and Service to be performed in, where with Reverence and Obedience the Creatures acknowledgements were still offered up to the Creators acceptance. *Adam* our first Parent in Paradise had where to present himself before the Lord, and *Adams* Sonns out of Paradise had where to bring their Sacrifices and Oblations unto God; the Holy Patriarchs had their Groves and Mountains for their Solemn Worship, and when

Gen. 3. 8.

Gen. 4. 3.

Gen. 22. 1.

when they had no setled Habi-
tation, but were as Pilgrim
here on Earth, yet such was
Gods care to have a Church, a
place to be worshipped in, a-
mongst them, that he com-
Exod. 25. mands them to make a move-a-
ble Tabernacle, that never-
theless for all their disconti-
nuance of settlement, they
might carry their consecrated
Mansion with them where e-
ver they went: and this hath
been the desire of God in all
Ages, that he might have a pe-
culiar Place set apart for his
Holiness to be worshipped in,
and that whatever Fabricks
we built or erected, either Pa-
laces for the honour of Digni-
tie, or Schools for the mainte-
nance of Learning, Houses for
Commerce, Trade, or common
uses, that we should be so zea-
lously careful as to leave room
enough

enough for the Temple of the Lord to be built on the best and highest Ground; so that by a descent, advantage as well as right of preheminence, it might overtop the stateliest Palace, as well as the more common and inferiour Buildings.

'Tis true, we here must own that in the infancie of the World, the House and place of Gods Worship, was but of a small stature, a very fit Receptacle for her Comers, which were but small; but as Religion grew and increast, so increast the House of God from Altars to Groves, from Altars and Groves to Mountains; from Mountains to Tabernacles; from Tabernacles, to Synagogues and Temples. Thus the dignity and excellency of Gods House increast, until it

it arriv'd to what luster the Law could give it; And as in the Law so in the Gospel, for in the primitive appearance of Christianity, the Church and Place of Gods Worship was but low and mean: It first appear'd in Woods and Mountains, but as the Christian Religion grew and increast into esteem, so increast the House of God from Woods and Mountaines, to Rooms and Chambers within doors; from Rooms and Chambers, to Chappels, Churches, and Cathedrals.

Matth. 3. 1.
Matth. 5. 1.
1 *Cor.* 16. 19.
Rev. 1: 20.

Solomons Temple was not from the beginning, no more were ours, but arriv'd by an orderly growth to what perfection they now appear at: Damnable then is their opinion who would not allow of Christs House to be one inch bigger,

bigger, nor one glimpse lighter than she was in the primitive and persecuting times of Christianity. Now let but reason be the Judge how foul and cruel this Hellish tenure is to be satisfied in nothing better than the ruine of Christs Temples, that with those wretches in the Prophet, can be content to let the Houses of of the Lord lye waste, while their own Houses are seiled and compleat: Of a certain the maintainers of this wicked opinion could willingly see with content of minde another barbarous and persecuting Herod alive, a people as refractory as the obstinate Jews, and all to lessen the Lords House to crucifie Christ over again, to swim and bathe themselvs in Orthodox blood: why this must be, and nothing

Haggai. 1. 4.

else

else could be lookt for otherwayes, should the House of the Lord be brought down to its primitive dejectednes, Christ must be murder'd in his Ministers and Professors, for there's no truer Omen of the people of Gods calamity, than when the House of the Lord is held in contempt, and by Heresie and Schism eclips'd. Oh how doth *Jeremiah* mourn for the breach that he saw made in the House of God!

Psal. 132. 1. The Prophet *David* could not sleep neither night nor day, but was in a continual discomposement of spirit, until he had found out a place for the Lord to be worshipt in. *Lord remember* David *in all his afflictions.* He would not climb up to his bed, until he had found out a place for the Lord to be worship't in: *What* saith the

the Prophet, *shall I dwell in Cedars, and the Ark of the Lord without doors under Curtains?*

'Tis observ'd in this very thing, that even Pagans and Infidels are careful to build Temples and glorious Oratories for the worship of their false Deities, and shall Paganism outstrip Christianity? Shall they worship their Idols in Temples devoted and set apart for that use onely, and shall not Christianity have a consecrated House set apart for the true God to be worshipped in? Heaven forbid. Of such impiety, it is the very road to Atheism, for that soul-damning sin, 'tis commonly entred upon much like the pleasing sin of theft, it begins with a pin, and ends with a bigger thing: thus ill-principled men, not being fastned by

grace into Gods true Religion, first begin to rob God of one small Glory, then of another that's bigger, until they have robb'd him of all that they can or dare. First, they begin to cavil and grumble at the number, as well as the bigness of our Churches, then at Revenues; Oh fie, cry they, its too much by half: Next at the Ornaments, the windows they are too gawdy, this Altar that's too superstitious, the Commandments too Mosaical, the Bells they make too much noise, and then at the last they strike at the whole, [illegible] another House, as [illegible] this? Thus from one objection to another, they never leave objecting, until they have objected God quite out of doors, and his House into a discesem. But this is not all, they

stop

stop not here; for being given over to a reprobate sense, as the Apostle well notes, the Devil is still animating them on to further mischief, and denial of goodness, for from a disesteem of Gods House, they come to a disesteem of the pure and sacred Word of God, which is able to make the whole World wise unto Salvation; they then pretend they have no need of Scripture, ti's but a dead Letter, cries some wretches, they have a quickening Spirit within them that informs them all things, there's too too many of these that from a denial of Gods House comes to a denial of his Word, and from that they arrive at last without Gods restraining grace to that woful pitch of reprobation and eternal damnation, even

to the denying of the Lord that bought them; and this was too plainly seen in our late blasphemous and rebellious times, when almost every apostatizing Sect dare take the Wall of Gods pure Worship, turning Religion into the Channel; Nay some there were that imp't themselves into that pitch of impiety and and strange audacious boldness, that *Phaeton*-like presumed to take upon them the reines of government as the Son of God, assumed his name, entred the City with shouts and acclamations of *Hosanna*. Now what more horrid blasphemy could be acted than this in the face of God, Angels and men?

Jam's Naylor the Quaker entring the City of Bristol on an Ass.

It is dangerous my friends to fall out of Gods protection into Satans ruine, to forsake

the

the Living Water, and to dig unto your selves Cisterns that will hold no Water.

It is observed that naturally Religion and serving of God, consults with the *Shunamite*, If there be a God and Religion, then there must be a Worship; and if a Worship, then a Tabernacle or Temple; and if so, then it must be answerable to his glory in a comely manner. Let us but consider the amiable beauty and resplendent glory of that Temple which *Solomon* built for God, the great care, cost, pains and industry in the building of it, that all things in some measure might be answerable for the entertainment of so great a God that was to dwell in it. The Gold was fetcht from *Ophir*, the Cedar Trees from *Lebanon*, the

Dr. *Browning* Bishop of *Exeter*.

1 Kings 5. 6.

Josephus. Brass from *Corinth*, the Curious Workmen from *Tyrus*, and all to erect up a Fabrick for Gods Worship; and now to all this zealous industry of *Solomon*, see what an incouragement God adds to it concerning this House which thou hast built, *If thou walkest in my Ordinances---I will dwell among the Children of Israel, and will not forsake my people Israel.* And accordingly as God did promise, so he performed; for when the House was finished and made perfect, God descends in a Cloud and takes possession of it; and this God did for two purposes; First to keep the Founders off for laying any Title, Claim, or After-interest to that which he had re-entred upon, and made his own by lawful possession. Secondly, to imprint a reverent acknow-

1 Kings 6.12, 13.

1 Kings 8.10.

acknowledgment of the house from all men; that that place must needs be holy where God dwels and inhabits.

But here I know some will be ready to step in and say, *Why? 'Tis known that all this glory and cost which was bestowed, on* Solomon's *Temple, it was performed in the time of the Law, which we have nothing to do withal.* Now how easily may this be answered? Is not God the God of the Law as well as the Gospel, and of the Gospel as well as the Law? Is he not *Alpha* and *Omega*, the Beginning and Ending? Is he not to be worshipped now as well as then? Hath he not a Temple for ever? And though our Saviours coming abolisht the Jewish Ceremonies, the Sacrifices of the Law by offering up himself once for all; and

though *Moses* gave place and resignation of precedency to Christ, all this and what ever he did, it aim'd not at the abolishing of the Temple, or converting it to any base and inferior use: No our blessed Savior is so far from pulling down this glorious Temple built to his Fathers service, or to allow of any imployment that it should be put to beyond what it was first intended for, that he undertakes to correct the Jews unhallowing of the same, and to let them roundly know that it was not fit such a holy place dedicated to his Fathers use, should be made a place of Mart and Trade, It's worth our observation, and it doth much conduce to the Churches benefit, if considered, the ardent vehemency of our Saviors zeal, at this time onely,

and

and at all other times, calm, the Jews spit upon him, buffetted him, and scorned him, crown'd his head with thorns, nailed him to the Cross, yet all this and more stirs him not, he passes it away in silence: But oh the abuse of his Fathers House, that moves him to a heavenly anger, and the sequal plainly confirms it; for he never stands much to pause and argue with them for their unreverent carriages and performances in the House of his Father, but gets him a Whip of Cords and to work with them soundly; He overturns the Table of the Money-Changers, and leaves them scrambling for their Coin, and makes the Dove-Sellers take up their heels and flie for it, and in the general tells them all, *It is written, My* Matth. 21. 13.

House

House shall be called a House of Prayer, but ye have made it a den of thieves. Blest be this holy president that our Savior hath taught and left us, by it we see we ought not, nor must not suffer the house of the Lord to be used irreverently, or to be abused, or turn'd to contrary ends from what it was intended. And we finde to back this president the good Apostle St. *Paul* following the example of his Master Jesus, he severely corrects the *Corinthians* for their unseemly behaviour to the House of God. Now these *Corinthians* it is supposed had had the House of God so long in their own houses, by reason of persecution, that they began to esteem it no better than their ordinary dwelling where they eat and drank, feasted and revelled: but mark how sharply

harply St. *Paul* takes them up for it. *What have ye not houses to eat and drink in? but despise ye the House of God?* Here St. *Paul* argues the difference between a common house and the House of God, and thus God himself of old commands a reverence to his House, for when God gave the Commandement to the Children of *Israel* that they should keep his Sabbath, see what he linkes to it, *you shall keep my Sabbath, and reverence my Sanctuary*; as if the Sabbath could not be kept in a right holy observance, without a reverent respect to the House of God. 1 Cor. 11. 22.

Being the Material Church.

Levit. 26.

But here I know some others will be apt to say, *They could like it may be the place that is appointed for Worship, were it not for this, the Founders and Builders of them were Idolaters,*

they

they worshipped false gods, as Images, and the like, and therefore say they, we hold them not fit for the true God to be worshipped, because they were first set apart and devoted to false gods.

To this I answer, That we are not to forsake the House of God, now in being, because Idolaters first founded and built the House before it was the House of God, for know that it was not the first founders or builders of the Houses or Churches, made them the Houses of God, but the holy and reverend Dedication and Consecration of them since, and were not this allowable, undoubtedly our Forefathers would not have received the Temples of Idols, and converted them into holy Houses where Christ should be worshipped, and those Revenues

Pet. Mart. Com. Pla.

that

hat were dedicated to their
ods and Goddeſſes, to Plays
nd Veſtal Virgins, to the re-
airing of Churches, and
aintenance of Miniſters,
whereas theſe things did not
nely at firſt ſerve Anti-Chriſt
ut even the Devil himſelf;
ou might as well deny almoſt
very thing that you neceſſa-
ily and commonly uſe, as this.
or know if you will uſe no-
hing that hath been dedicated
o Paganiſm or Idolatry, you
muſt drink no wine; for the
Heathens conſecrated it to
Bachus; nor eat no bread, for
they conſecrated it to *Ceres*;
Water to *Neptune*, Learning
to *Mercury*, but this obſer-
vance were ridiculous; for as
learned Mr. *Hooker* ſpeaks in
his *Eccleſiaſtical Polity*, Idola-
ters may judge even what is
decent about external affairs

of

of God, as of greater thin
that are true, yet neverthele
what ever Idolaters ha
thought or done idolatrouſl
let it be abhor'd, yet of th
which is good even in ev
things God is the Author; F
ſhould we forſake thoſe par
that are good in Idolaters
we might forſake many thing
and thoſe ſubſtantial too
without which there woul
be no ſalvation; we migh
then ceaſe to believe in Go
the Father, Son, and Hol
Ghoſt, with other neceſſar
points; all which Papiſtica
Idolaters believe, and main-
tain. But in this we ought to
be very careful that we do no
preſs and burthen the people
of God with any ſuch bon
dage, as to let them uſe no-
thing that Idolaters hath uſed
being lawful before God. I

ask the Question whether the people of God did disown the Ark because the Philistines played and sported with it? It was not their carrying of it from *Gath* to *Ekron*, and from thence to *Askelon*, no they received it with joy, when once God returned it to them again? Were the people of God to disesteem the House of the Lord, because *Manasses* was an Idolatrous King, and built up Altars in the House of the Lord unto false gods, and worshipped them when he had done? No upon the Lords chastising of him, and his returning to the true Religion, pulling down those Altars that were built up to false gods, and erecting an Altar to the true God, the same House continu'd serviceable still; thus the consecrated Censers that

2 *Chron.* 33.

Numb. 16. 37. 38. Corah and his Complices used, were not to be thrown away, though they imployed them to a most prophane use, no more are our Churches to be refrained, because they have been Idolatrously abused (as I have noted before) for if we must pull down our Churches for former polutions, then have we work enough to do, not onely in respect of the Papists abuse at first, but in respect also of the late abominable corruptions, that the last wicked times stained them withal; for it is not unknown to many, that some of our Churches which were consecrated to Gods service were then converted to base and abominable uses, very few to any good; for those that they did not make Stables, and Ware-houses, they made them

the

Conventicles of Blasphemy, Nonsence, and Rebellion; for in them they have with more than ordinary confidence, prayed as they called it, to the God of mercy, that he would assist them in the work of revenge, and destruction against King, Priest, and People; in them they animated the Father against the Son, and the Son against the Father; in them they maintained it was no sin to murder Gods anointed, to banish and illegally suspend his Ministers; sure then the Houses of God were sufficiently abused; Here the Church had cause enough to cry out, *Was ever sorrow like mine?* Yet all this, and more injuries offered to her, though they were great griefs in their time, yet not cause enough to make the

See at large Reverend Dr. *King*, Bishop of *Cicister*, in a Sermon preacht before his Majesty the 30 *Jan.*

People of the Lord to dif-
esteem or forget her, but with
Israels Captives they ſtill di-
ſing, *If I forget thee, Oh Houſe of*
God, let my right hand forget its
cunning. It is not any thing
indeed that can be uſ'd againſt
Gods Houſe that can make the
Orthodox-chriſtian diſ-eſteem
it; No, he mourns with her
in adverſity, and rejoyceth
with her in proſperity, never
forgetting her howe're ſhe
dealt with: There are too ma-
ny, I would I could not ſpeak
it, that now appears in the
vindication of the Houſe of
God, becauſe they ſee ſhe's
highly favoured of the Lord;
that ſhould ſhe ever be eclips'd
again, which I heartily pray
may never be, would ſoon
draw from her, and prove the
very worſt of enemies. There
is too too many of theſe falſe
hearted

earted Sycophants, that can
cry all hail to day and crucifie to morrow, that serve her more for profit than they do for love. Oh that the Reverend Bishops and my very good Superiours, with submission be it spoken, would think on some way to purge our Church from base temporizing Pulpitters, such that whindle, cry, bemoan and frown upon her in publike, that too frequently stab her to the heart in private; that wait and pray for another wicked change; that they might be uppermost again, but from such false hearted *Proteus's* that turns to every side, that can be a prick-ear'd Phanatick to day, and a seeming Orthodox Christian to morrow, that can off with a pump, and on with a Cassock,

that can ſwallow a large Scot
tiſh Covenant, without ſtrein
ing at it, from all ſuch in the
words of the Letany, *Good Lor*
deliver us. But oh the true
Orthodox-Servant of God
which ſtands unwavering to
his original principle, tha
doth not ſay with him tha
went to Maſs, *Eamus ad com*
munem errorem, Lets yield to
common errour. 'Tis not the
torrent of common practic
can draw the religious Chri
ſtian from his true grounde
reſolution: 'twas not the pro
fer of a Living of a hundred
year, or Chaplain to *Ne*
could do it; they were like
Shadrach, *Meſhach*, and *Abed*
nego, they'l die firſt; they ar
no ſtarters, nor flinchers, bu
like *Davids* Worthies ſtick t
her in all her troubles; So
of the Church, and not

To tullian.

the Kirk; they are builders and not destroyers of the House of God; that repair her breaches, and not rend them wider; that reverence the House as the Habitation of God, and not scornfully set by it as a place of no worth or value: of a certain I may speak it, and that within compass, that there are none but a sort of mad and perverse Rake-hels that sin against the light of Reason and Conscience, that will not allow God the same benefit they have themselves to dwell in a house; but let such inveterate and erroneous judgements aim as destructively as ever they can against the Dwelling of the Lord, God hath, and shall for ever have a House for his Honor to dwell in.

For while there is a visible Church upheld by God, so long will there be a material house for his people to worship in, kept up by the same power; for 'tis not the devil nor mans envy, can harm either visible or material, but Gods judgement for the sin and abuse of both is the cause of their destruction, and demolishing.

A House built upon a Rock, the gates of hell shall not prevail against it, and a certain that House must needs be strong then where Omnipotency is the Head of the Building, and a continual Providence to support it; Read but the ancient prophecy of Gods house the stability, honor, and dignity of it.

Though these Scriptures are by most taken by Gods visible Church, and not for the material Church made of wood, iron, and stones, yet if we consider that the visible Church of Gods people cannot wel worship God without a place set apart to worship him in, we may in some sort establish a perpetuity to these our material buildings which we call Churches, and think them, at least

And it shall come to pass in the last days that the Mountain of the Lords House shall be established in the top of the Mountains and shall be exalted above the Hills, and all Nations shall flow unto it, and many people shall go, and say Come

Come ye, and let us go up to the Mountain of the Lord, to the House of the God of Jacob, *and he will teach us of his ways, and we will walk in his paths*, Isa. 2. 2, 3.

some of them, to be built on a Rock, against which mens malice shall not prevail.

See here the Eminency of Gods House, the Height and Glory of it! This is Gods Hill on which he dwells; For the Hill of the Lord is like the great Mountain of *Bashan*, there's no removing of it; Oh how malicious then are those who would level the Mountain of God if they could, and bring in competition with the lowest Valley? Certainly these are wretches stamped after the Devils own heart, not qualified like *David*, after Gods own heart; who as it were dotes and falls inamored with the House of God

Psal. 26. 8. *Oh how I have loved the habitation of thy House, and the place where thine Honor dwelleth.* And again, Psal. 5. 7. *I'le come into thy House in the multitude of thy Mercy, and in thy fear will I worship toward thy Holy Temple.* Thus Holy and Religious men makes Gods House a place of Fear and Reverence, they do not disesteem it, or rush into it hand over head, making no difference between the House of the Lord and the Market; of a truth they are acquainted with better things, they follow Solomons direction, Eccl. 4. 17. *Take heed to thy foot when thou entrest into the House of God*; they are wary in all their carriages whilst they are there, demeaning themselves according to the sanctity of the Place, they'l not in any action willfully tread awry,

they

they know it is Gods House; and accordingly must behave themselves in it: but now the contrary, is too much the sin of our times and unreverence to the House of God; we conceive meanly of the House it self, and accordingly we demean our selves both in it and towards it: Few in our age say with *Jacob* after his dream, *How fearful is this place! this is none but the House of God!* but indeed it cannot well be expected that those that have no respect towards Gods Commands, that they should have any towards his House; for it is a plain infallible mark or sign, that those that have no esteem to God and true Religion, they can have no esteem towards his Dwelling: there are many, and a very great many of them too,

Gen. 28. 17.

too, that can be content to give God some slight and cheap observance, but if there be required from them something more than ordinary to be given for the Honor and Dignity of God, either to build Churches, or to repair those that are built; to contribute to the maintenance of their Minister, if he have not a sufficient competency of his own, in these or such like cases, most men are apt to draw back, accounting that God and Religion best that is best cheap, thus when self-love sways us, we are all for our selves; but true love seeks not his own so much as the glory of God. 'Tis worth our observation to consider *Peters* care in offering to build the Tabernacle upon Mount *Tabor*, *Master, it's good for us to*

'Dr. *Brownrig* late Bishop of *Exeter*.

be

be here; Let's build three Taber- Luke 9. 33.
nacles, one for thee, one for Moses, *and one for* Elias, mark how careful he is to build Tabernacles for these three, but takes no care for himself, he offers to provide for them against winde and weather, and takes no notice of his own shelter; and from this we may observe, that true love to God and his Church transports a Christian out of himself, making him to forget his own comfort in respect of God, to take care for building Gods Tabernacle before his own. *Tertullian* observes not any that followed Christ that ever questioned how they should live, None said, *Non habes, quo vivam, Pietas non respicit vitam, multo minus victum.* Its enough for them to be in *famulatu Christi*: attendance upon

upon God should be always or at least our first business, we should always give God the precedency of being served; first his House being first built or repaired, and made serviceable before our own; His absolute dues first tendred before we reckon any thing to be our own; we must have a care of playing false play with God, tendring any thing unto him that is unperfect, or detaining any thing from him that is his due. *Abel* makes choice of the best of his Flock, but *Kain* takes no such care, that which comes next to hand will serve Gods turn well enough, he thinks; but our God abominates all such usage: he must have the best or none, *The best of the Oyl, the best of Wine, and the best of the Wheat, shalt thou offer unto the Lord:*

Exod. 23. 16.

Levit. 23. 14.

Levit. 25. 23.

Mallaki. 1. 13.

Numb 18. 12.

Lord: God accounts it fraud and couſenage to have the courſeſt Grain, the leaſt Heap, the lighteſt Sheaf. The Jews have a Witty ſaying amongſt them, That *Kain was a covetous man, and his ſacrifice ſmelt of it*; and truly the ſame ſaying may be verified in many in theſe our dayes that what they offer to God and his Houſe, it ſmells of covetouſneſs, they will as ſoon part with their lives as with any thing with a free heart towards God, the ſervice of his Church, and the maintenance of his Miniſtry. Hence it is that the Eccleſiaſtical Laws are ſo great an eye-ſore and trouble to many, becauſe with *Joſhuah* they commands the People to worſhip God, to repair his Houſe, to maintain his Miniſters,

to

to live orderly and ſoberly in all godlineſs of life; and for this reaſon do moſt hate the Laws and Inſtitutions of God, becauſe they ſtand in oppoſition to all Prophaneneſs, wilful Liberty, Sacriledge, and Rebellion.

The

THE *Common Service.*

PUlbick Prayer before God it's an utterance of good and wholſome words in an orderly form ſo exactly couch't, and fore-thought on, as may be fit in an humble manner to be offered up unto the God of Order; therefore when we prepare for the Houſe of God we muſt alſo prepare in a fitted readineſs, what we ſhall have to ſay unto God, when we come before him; If for pardon of ſin and begging of ſupplies, if for giving of thanks for bleſſings and mercies received, deliverances obtained, why all this

and

and whatever we shall, or may have need of to put up to God, must be seriously and devoutly forethought of, to which intent there hath been, and is at this very day fitted for our occasional wants, holy and profitable Supplies, the Divine-Service of the Church planted for a stable Worship and Service to God for ever. So that none might rush into his sacred presence, and there pour out before the God of Order and Holiness, a long and tedious oration, the most Nonesence, Blasphemy, and Rebellion, with hum's and haw's, coughs and impertinent fetches. Now God of old, to prevent this strange and irregular boldness, prescribed a Set-form of Worship that men might not take up that boldness to speak any thing

These were the common effusions of *Olivers* Saints,

thing before him rashly, especially the Guiders and Pastors of his People, And the Lord spake unto *Moses*, saying; Speak unto *Aaron* and his Sons. Thus shall they bless the people,

1 *The Lord bless thee and keep thee.* *Numb.* 6. 24 25, 26.

2 *The Lord make his face shine upon thee, and be merciful unto thee.*

3. *The Lord lift up his countenance upon thee, and give thee peace.*

God himself did frame to his Priests the very speech wherewith they were charged to bless his people.

Not leaving the blessing to their own extemporary effusions, 'tis plain enough known, and that beyond the reach of contradiction; that the ancient People of God, the Jews had a particular Liturgy, a form of Divine Service extracted out of the Holy Scripture as a constant Service for

their approach to God upon all occasions, their Benedictions being pen'd by the Masters of their Synagogues; Now this their Form of Worship as it was ordained for an exact Service to God, so was it also intended to prevent the true Religion from all corruption in Doctrine, that God might be served in all places with one and the same Order and Form of Divine Worship; And as the Jews had their Forms of Divine Service, so had, and have the Christians also: *John* the Baptist taught his Disciples to pray by Form, and our blessed Saviour himself left us a Form of Prayer, to signifie his allowance of that way of Worship, and to prevent all temeritious effusions, as also to take off all quarrels that might

See Dr. *Hamonds* Practic. Catech.

Luke 11. 1.

might arise by the spirits of contradictions. Our Saviour doth as it were stand up, and speak to his Disciples, to whom he was to leave the government of his Church after his Ascension, my friends, to take away all disputes that may be amongst you, what kinde of worship my Church shall be served withal, when ye pray say, *Our Father*, &c. And as the Christians had their Set-forms of Prayer, so had they also their Psalms and Hymns, and all to make up a compleat Liturgy. For when they had sung a Psalm they went up into the Mountain; and as the Jews had their Songs of *Moses* and *David*, so have the Christians the Songs of the Virgin *Mary*, *Zacharias* and *old Simeon*. And these are those which the

Luke 11. 2.

1 Cor. 14. 26.

Matth. 26.

Luke 1. 46.

Luke 1. 68.

Luke 2. 29.

1 Cor. 14. 15. Apostle doth so often say, *I will pray and sing with the Spirit.*

Eph. 5. 19. And again, in Psalms, and Hymns, and spiritual Songs, making melody to the Lord with my whole heart. Now we know that Hymns and Psalms, and such kinde of Prayer and Praises are not to be conceived on the sudden, but to be premeditated and framed aforehand. I, but will some say, all that St. Paul performed in this kinde, he did it by the Spirit, he prayed and sung by the Spirit. All this we own, God forbid else; for know he that venures upon any Form of Prayer, or Hymn, Psalm, or Benediction, without a devout and holy Spirit prepared for the work, doth rather prattle than pray, howl than sing Psalms. All Gods Prayers must be prayed with

with the Spirit, or else they fall under the scandal with those that the Apostle so long ago corrects; *That they use a Form of Godliness, but deny the power thereof.*

They therefore do very ill and uncharitable to the sacred Prayers of Gods Church, to stigmatize it with that infamy, crying of it down, that it is barely carried on by Form without any power, as if all Service and Devotion dwelt onely upon external performances; but they that speak it without book, they know not what they say; for indeed how dare any take up that boldness to themselves to judge the heart of man, when none knows it but God. If our Worship be onely formal and hypocritical, as many say it is, I ask the Question how

they know it? Our words in our Service are Gods words, our gestures and carriages with our habits, are decent and comely, when we perform our Worship. Now what is within us, none but God knows; for let the world or our enemies stand and behold our Order, they must if they will speak truth, say that surely this is the place where God dwells; I must confess we cannot free our Church altogether from sinful Pastors, as well as refractory people; for there hath always been *Mixta malorum corpora* from the beginning, and will so continue: *Cain* and *Abel* are the Churches Representatives, who shews a mixt temper and composition of the Church from the beginning; substantial and false-hearted attenders on the

When our service is performed with musical voyces & devout hearts according to the old Latine verse; *Non vox sed votum non chordula musica sed cor. Non clamor, sed amor cantat in aure Dei.*

Altar of God: *Ad huc area continet corvum & columbam.* Aug Ep. 145.
Clean and unclean birds; the Dove, and the Raven are both in the Ark and House of God. And this hath been of old, and will continue until the great Shepheard shall come and separate the good from the bad, till then they feed together in the same pasture: But however though there be, and must be a mixture of good and bad Ministers and People, yet the pure Worship and Service it self is unspotted: Prayer and Praises have no errours, *Humanum est errare*, but Gods Service hath none; And moreover in reference to the foregoing relation, it hath been, and is always the industrious care of the Fathers of the Church, that none should be admitted to holy Orders to

attend upon Gods Altar, without they did ſeem and appear to be as well grounded in Grace as Learning, that their offerings that they ſhould offer up to God in his holy Sanctuary, might be ſpiritual and not carnal; for there is nothing more hateful to God than a Formal Devotion without the Spirit, therefore when we pray in the Liturgy we pray earneſtly for the aſſiſtance of the ſpirit of God. Wherefore let us beſeech him to grant us true repentance and his holy ſpirit, that thoſe things may pleaſe him which we do at this preſent. And when the Miniſter bleſſeth the people in the Lords name; The Lord be with you, Hee's anſwered by the whole Congregation by way of retaliation, and with thy ſpirit. And again in the Litany we

See in the Abſolution.

See after the Creed.

we pray, That it may please God to give us true repentance, to forgive us all our sins, negligences, & ignorances, and to endue us with the grace of his holy Spirit to amend our lives according to his holy Word. And so in many other of our several Collects and Prayers, we beseech God that he would send down his Spirit upon us to guide and direct us. How wicked then are those men that abuse this holy Worship, calling it a Form without a Spirit? & have given out in their preaching & writings that we deny the spirit to have any exercise in our Worship, when God he knows it is our earnest begging, and intreating of him continually, when we appear before him in Prayer, that he would ever assist us with his holy Spirit: They therefore that do not take the Worship

See the Letany.

and

and Service of our Church to be Spiritual and Divine, are led and conducted by no other spirit but the spirit of Errour and Contradiction. For know the Service of our Church performed cordially and sincerely, in is a pure holy and acceptable Service, it is as pleasing Incense in the Nostrils of God, when it is fired by the ardency of Faith and true Devotion; when the Churches Worship is joyntly and universally performed throughout her several Congregations, observing and obeying one and the same order, though but a Church militant, yet she fairly by imitation represents the Church triumphant, which praises God in a joynt Communion, they all sing with one and the same Form; *Holy, Holy, Holy, Lord God*

God of Sabaoth, whereas a disorderly Devotion in the Church, must surely as much affront God as amaze the people, when the whole time of Service shall be spent in throwing out corrupt and undigested words as they happen to come uppermost, some right, some wrong, the Hearers spending their time in nothing else, but in listening and considering what their extemporary Preacher, or rather Prattler, with his long speeches and turns will drive at, at last being often out, but seldome in, it is therefore no wonder at all that many times the people complain that their Guides are dark and dubious in their directions, being so often lost and at a stand themselves in the very prescribing of their Rules;

whereas

whereas our Service and Divine Worship it is even a guide to the simplest and lowest of men; for certainly he must be of a very shallow capacity that cannot joyn with the Minister in our Prayers and Services; And undoubtedly those Prayers doeth most good that are performed knowingly: Ignorance in the Worship of God is the mother and breeder up of Error. *You erre*, saith Christ to the Sadduces, *not knowing the Word.* He that prayes ignorantly, reaps little profit by it, whilst he that prayes understandingly, reaps wisdom unto Salvation. Oh what a goodly and comfortable a sight it is to see both Pastor and People praying in a joynt agreement and communion; for of a certain those Prayers and Praises are likely to do most good that are performed

Matth. 22. 29.

formed understandingly, as well as publikely: for as Doct. *Hamond* observes in his *Practical Catechism*, that the Union of many hearts being met together are likeliest to prevail; and the presence of some godly may bring down mercies upon others whose Prayers hath no promise to be heard, especially performed by a consecrated person, whose office is to draw nigh unto God, to offer up Prayer and Thanks-giving, as an Embassadour between God and Man. Oh 'tis a glorious sight to behold these sacred performances to be done with zeal and devotion; Certainly, as *Jacob* saith, it is the Gate of Heaven. Holy Prayer is that which pleaseth God, & advantageth Man; And if Prayer, then seemly and orderly Prayer,

er, and that more orderly and seemly than the Holy Service that is now, blessed be the Lord, amongst us; the worst of our enemies cannot say it is a mystical or ignotiose Worship delivered in an unknown Tongue, or imbroidered with canting terms, such as many of our adversaries Prayers are more befitting a Prologue of a Comedy, to create laughter than stir up zeal; the worst they say of our Prayers, they are plain and homely, but these are unchristian-like Reproches; as if any thing that acquaints the soul with God, or conducts it to Heaven, can be too plain and obvious; but if plain, as they say, let them know it is the plain Word of God, that Word which is able to make us wise unto Salvation; For

know

know that our Prayers, Pſalms, and Benedictions, are the moſt of them extracted out of the Word of God, and are methodically placed in an orderly advantage for the glory of Gods Praiſe, and the bleſſed benefit of his people that draw nigh unto him. Sure then thoſe orderly and premeditated Prayers and Praiſes taken out of the Word of God, may I hope as well for their antiquity as their worth, plead the prehemineńce before the effuſion of long and tedious extemporary Prayers, made by the vain and bold imaginations of ſome ſquander-headed fellow.

But here I ſuppoſe ſome may be apt to ſtep in and ſay, *Were your Service made up onely with Prayer and Praiſes, we might it may be ſooner agree and*

aſſent

assent to them, but they are mixt with Prayers, and Hymns, and Psalms, and Chapters made up altogether, it appears not at all so advantagious and profitable as if made up with Prayers and Praises onely.

To this I answer; our Saviour Christ left the government of the Church upon his ascending up on high, unto the Apostles, and their lawful Successors, commissionating and binding them as *Paul* did *Timothy* at *Creet*, to settle and establish all things in an orderly advantage, as well for the praise of his glory as the good of his people; now whereas it is commonly objected that the mixture and variety that is in our Service makes it not approved of, nor followed by many, I thus vindicate this point in opposition

Tit. 1. 5.

fition to their erroneous mistake; for know that the Service of our Church would not be so profitable, nor so like to a true Worship that must be offered up to God, were it not for the change and succession that's in it. Thus I make it appear to all reasonable men, *viz.* When we approach to the publike Service of the Lord, we come or at least ought so to do, to make our confession of what sins we have committed against him, 'tis but fit, considering the foulness of our offences, to prostrate our selves upon our knees before the throne of his grace, and there acknowledg with teares the pollution of our souls, saying, we have erred and strayed from thy wayes, &c. upon which particular acknowledg-

ment the Minister for comfort and consolation doth pronounce Gods proteness to forgive and have mercy upon submission, which being performed, and the soul eased by Prayer, then to rise with a reverend posture from the Knees with Praises, O come let us sing unto the Lord, &c. upon the ending of those Praises then to place your self decently as in the House of God, waiting and receiving with an open soul those holy instructions from Gods Word that shall be read unto you, and first the Psalms of *David*, *Gloria Patri* being ended, then a Lesson out of the old Testament most commonly relating to the antient promises and kindnesses of God to his Church, in consideration 'tis but meet to give him praise,

praiſe, ſinging or ſaying that ſacred Hymn, *Te Deum Laudamus.* We Praiſe thee O God, &c. then after a Leſſon out of the New Teſtament declaring the performance of his promiſed mercy to his Church, to ſing another Hymn, Bleſſed be the Lord God of Iſrael, &c. then ſtoutly to ſtand with a direct body, as well as an even ſoul, like a true heroick Soldier of God, and make a confeſſion of thy Faith, ſpeaking with an audible voice, I believe in God, &c. then to bow your ſelf in Prayer before God, for divers neceſſities of humane Nature, not onely for your ſelf but for others, the King, and the whole Kingdom, yea even for the converting of your enemies; then after a ſpecial prayer for Grace and Sanctification, the ten Com-

The Lords Prayer and other invocations with the Lesany.

Commandements, with the Epistles and Gospels being distinctly delivered unto us, the one containing our duty both to God and man, the other having a speciall relation to the work of our redemption; all and what ever remains of the service of the Church else being in order and due manner plact for the Glory of Gods Worship, and the convenient advantage of his Peoples Souls, must needs be approved of from God, and all good and Religious men.

See a *Peice* Printed at *Cambridge* 1642 called the Protestant Account.

But I know some others will be apt to say for all this, *What though the words may be good and the Order plausible, yet the length and tediousness of them keeps them longer out of the Church than they would be: Oh say some, they stop us an unreasonable while from hearing of the*

Sermon

Sermon, and were it not for this fault, we would hear them oftner.

Why these are strange expressions, and too often us'd in this sinful Nation, that Prayer and Praises unto God should be counted tedious and irksome, this is quite contrary to the Apostles saying, *Pray continually*. Now whereas 'tis objected that the Prayers of the Church keeps people from the Sermon too long, 'tis a folly beyond wonder to consider it that ever people should be so ignorant of the excellency of Divine Prayer and Praises, which are the golden Keys that open and shut the gates of Heaven; that wrestle with God, and command his mercy down, as it were, that this Sacred Worship should be jostled out of the Church, or at least so little set by, that

Preaching a thing that hath been more commoner in our age, to favour of wit and humour than any true devotion, should be preferd before it. I must confess I have been always, and am still a Lover of true Preaching, but not at all of that which many call, and would have pass for preaching, to name a text and then to talk any thing that comes uppermost from it; either to run so far from the text as never to come near it after once nam'd, or to crow'd so close to it as to screw it beyond its height, making the true word of God

God forbid I should deny the Ordinance of sound Preaching but the abuse of it I abhor from my heart, when Sermons leds people to Heaven, Oh then they are good, but when they direct for Hell, when murder and Rebellion is the Theame of the Pulpit, and confused Extravagancy the whole matter that's raised from it, then to have such Preaching is commendable: why this was the preaching of the late times, and too many I am afraid use it still, this was the vomits of the Pulpit when that wretch *Peters* assum'd the Chair of *Canterbury*.

God to speak that which it never intended: certainly such preaching as this must much abuse the word of God, the Hearers, and their owne soules that vent it, when as a neat, quaint and zealous expolition upon the words is commendable with allowance, to Paraphrase with sincerity & trueth, neither wresting the word from its intended scope, or drift, nor assuming to be so bold as to think by your Comments you have outstript and gone beyond the word of God, as well for worth of matter, as excellency of stile, this were an abominable arrogance, and yet this is a crime too frequently entertained abroad, to esteem *Calamy* and *Baxter* prating before Gods word, alas they conceive that these men have outdone Christ

and his Apostles for preaching to the purpose, the common consequence confirms this, for many had rather go five miles to hear one of these fellows talk frightful whimsies from their own brains, than to go one quarter of a mile to hear our Saviour Christs Sermon which he preacht on the Mount; *Peters* converting Sermon to the Jews, with other of Christ's and his Apostles works. The holy Testament which being read unto us with a pure heart, and we receiving of it with the same, undoubtedly it is the onely preaching of all preaching that doth most good, for what can be safer to be preacht than Gods pure Word which is able to make us wise unto Salvation? and though expositions have crept into esteem amongst

Matthew 5. 1

Acts 2. 37.

amongst some, yet I think that Christ and his Apostles Sermons left for our instructions, are to be approved on before all other works of those that love God: And next to the holy Bible, the Service of the Church pleads for preheminence before any thing that shall appear for Service before God; for know that Prayer and Praises are the essentiall Worship of God, it is the Coyne of Heaven, it answereth all things, it pleaseth God and pleaseth Man, we have no other way to come unto God but by Prayer (through our Lord Jesus Christ) Prayer brings us into his presence, and shews us the light of his countenance; if God be angry with us, Prayer pacifies him and makes all well again; if we are in sorrow, Prayer comforts us:

us: see this in *Hannah*, a woman of a sorrowful Spirit, Prayer makes her look Chearful; If we are in prosperity, it still refresheth us more and more, like *Moses* in his Communion with God on the Mount, our faces shine by it, our hearts are more clearly reviv'd.

I but say some, this Common Prayer is so mean a thing, that even a Childe may read it that can but read almost any thing, it is so inferiour that we cannot esteem it with that worth as our Pastors would have us.

This sounds something like that sin of *Corah* and his complies, to think meanly of the Service of the Church, that any man is able to perform the Ministerial offices as the Priest particularly consecrated for the work, but

the

the punishment of *Korah*, *Dathan*, and *Abiram*, to those that have read it, should be a terrour and a sufficient warning to save them off from such a cursed opinion. I ask the Question, do you think that a Butcher or a Slaughter-Man brought up to that Profession, could not strike down an Ox with more slight and agility than a Priest, or Levite? Why yes, no doubt but he could, common reason answers this; but this was not suffered in the Temple to be done, none but those that have an express warrant must officiate in Gods House; 'tis true you may read the Prayers of the Church to the people, but by reason you are not consecrated to that particular imployment, it cannot be suffered by any Christian Numb. 16.

stian allowances, strange fits
it is an abomination unto God
The Jews Liturgy it was
plain and safe to be read
our Service, do you think
that the Laitie could not have
read the 15th Commande-
ments, the Song of Moses and
Daniel, the Prophecies, the
Psalms of David, when
no question but those men
might have read these words
but not to any effect, but
Aaron and his lawful Succes-
sors appointed and set apart
for the work by God: for
when the people are to be
blest; 'tis Aaron and his Sons
that must give them the bles-
sing in Gods name, 'tis Gods
Commandment. Joel the
and there, Let the Priests the
Ministers of the Lord weep be-
fore the Porch and the Altar
and let them say, Spare thy Peo-
ple

ple, O Lord. By the Priests lips must the people learn knowledge: *He that heareth them, heareth me*, saith Christ. *And he that despiseth them, despiseth me.* See here then the true dignity of a Minister, his Calling and Vocation is both sacred and eminent. Now as Mr. *Sandcroft* obserues there are a sort of men but of yesterday, that would pretend to be wiser than their Forefathers, the whole world, yea even Christ himself, which undertakes to thwart the ancient Decrees and Purposes of God, as to the ordering of his Service and way of Worship, a sort of men that know God and Religion no otherwise but by meer notion, that are Christian from the shoulder and upwards, that whatever their brain con-

Malachi. 2. 7.

Mr. *Sandcroft* in a Sermon at the consecration of Bishops.

conceives, their tongue talks it for infallible Revelations; but in the Words of the Litany, From all such good Lord deliver us.

They that deny the decent Order and Worship of Gods Church, deny all that's regular and good, such think any thing will pass with God and serve his turn, his Ministers Dunces, and his Service Nonsence, neither to be called nor appointed, but to happen upon the office and performance by chance, and so by guess accordingly officiate, and perform; but our God is a God of Order, and must be worshipped in Order, not in confusion; his Priests must be consecrated, and his Service premeditated, or else it serves not his turn, let us square but one proposal by com-

common reason in reference to this discourse: had we any business with an earthly King of some weight and concernment, wherein if we should miscarry in the delivery of our message, we should not onely lose our suit, but incur the Kings displeasure; how careful would we be to get words fit for our business, how would we forethink of them, be still premeditating, writing, correcting, and getting them all exact, that nothing might be mislik't. Do you think our business with the King of Heaven ought not to be as carefully stated, forethought, and considered on, knowing that all vain babling is abominable to him, and that we can never think to be too exact in those words that must come before God in the behalf

behalf of your selves and others, left like Zebedy we be repulsed by our asking we know not what? 'Tis ill jesting with edg'd tools, it is a strange presumptuous venture to step into Gods presence with unbought words and expressions. *Be not rash with thy mouth, saith Solomon, and let not thy heart be hasty to utter any thing before God, for God is in Heaven, and thou art on Earth.* Eccl. 5. 1.

The

The White Robe.

CAvills about maters indifferent in themselves, are too much the quarrel of the times, and that which makes the animolities the stranger, is this, that order and comely decency in Gods Service makes the pure Worship of God despicable, and that is objected too as one of the maine causes of it, which in it selfe is the embleme of vertuous innocency, that that should keep so many off from serving God in publick, as tis pretended, is more then ordinary wonder; Now this is a great grief to many that know the

way to worship God aright, to see so weake a prejudice live and do mischief, and that upon no sure ground that it can keep footing on: but let Antagonists vent their furious madness against that harmless Robe, and we that weare it, let them proclaim we are Idolaters, because we serve the Lord in it, in this we do appeal to God to judge between their cry and us; thus much wee'l condescend to satisfie the world, we never do account our selves the holier when this white garment is upon us, nor the unholier when it is off: we owne this Ceremony, as the body doth a fine garment for ornament sake, or as a late learned Writer speaks: *The Ceremonies of the Church are to the body to the soul, the body being enlivened by the soul is very*

very amiable, so Ceremonies with devotion is very comely. We use this Ceremony in the Church for ornament sake, and its significant resemblance being a habit fitted for consecrated Persons to draw near unto God withal, for what more fit than white, that suites with the affection of joy wherein God delights to have his Saints praise him. White it is the beauty that the Angels appeare before him in, how then can any, nay dare any deny the Church militant here on Earth, that she may not signifie something by action and rite, which the triumphant doth really performe in Heaven. This wearing of the Surplice, or White-Robe at Divine-Service, is an innocent, harmless and good imitating Ceremony, a thing more for

Revel 7. 6.
Malachi 3. 1.

order sake, than for any absolute necessity of Worship, is receiv'd into the Church, and made use of.

We usually have at the Solemn Actions of Royalty, and Justice, ornaments to beautifie and set them forth, and shall we only in actions of Religion account ornaments a stain and blemish? did we make wearing the Surplice at Divine Service a scruple in point of conscience, that if we left it off, and not use it it would incurre our damnation, it might then prove a stumbling-block to many but since it is received into the Church, worne and made use of as a thing indifferent, yet by reason of the command of more necessity for comlinesse sake, in Gods House to be used, than not; I hope then without any offence is being

being thus receiv'd into the Church, it may still continue.

I know some will object. *We have no Scripture for the receiving of it into the Church?* 'tis true, we have no Scripture to warrant it in particular express words, nor none to disallow it; 'tis of no great consequence whether we have or no, for we use it not as an express command from Gods own mouth, but as an indifferent Ceremony instituted by the Fathers of the Church for comelines sake, and not to strictly injoyned as it is imagined; and indeed I suppose 'tis not necessary that we should have in Scripture express mention of these particular things we use in the Church, for this general is enough to know by Faith that things indifferent cannot

harm them that are of a pure heart. But though we have not any Scripture that commends it to us, or any Scripture that disallows it to us, yet we may finde in Ecclesiastical Histories reasonable satisfaction that the Ministers of God since the Law, as well as when the Law was in force, have diversities of garments to distinguish them from the laity. As for their decency in their approach to God, Saint *John* the Apostle as *Ephesius* wore a garment call'd *Petalus*, *Cyprian* the *Infantis Pontifex*, the Deacon testifieth, that when he was within a while to suffer death, gave his *Birrum* to the Executioner, his garment of *Dalmatia* unto the Deacons, and stood in his inner garment. St *Chrysostom*, *Eusebius*, *Tertullian*, and other ancient

Petalius seu Lamina.
St Chrysostom.
Tertullian.

Writers makes mention of the white garments that the Ministers wore in the Church of old, which doth plainly confirm that the Surplice hath been of ancient use in the House of God, and that too before the tyranny of Popedom; though many fly we fetch it from thence. But say the Surplice, or White Robe had been first invented by the Pope, I cannot be perswaded if it had been so, that the impiety of Popedom is such, that whatever she touches she defiles, and polutes, whereby good men may not be allow'd to put into holy uses any thing that her fingers have toucht. Now this were a burthen too intolerable for the Church of God to bear; certainly without harm, this garment may be us'd in the Church, provided

Peter Martyr in a letter to an English Bishop

it be worn and made use of with that respect we allow to it, and no other ways, for order and decency sake; and not with any superstitious and idolatrous intent.

It is easie to discerne how willingly men of itching ears and perverse mindes, are drawn and kept back from Gods pure worship, by the smallest of dislikes: men strayne after the old Proverb, *that stumble at a straw and leap over a block*, that are so blinded by the Spirit of contradiction and averseness to that which is good, they think no way straight, but their crooked ways, a sort of refractory people spawn'd by the seed of blasphemy and rebellion, that had rather see *Hewson* in the Pulpit with a blew apron, than Reverend *Land* in the

Desk

Desk with a Surplice, an opinion as preposterous as the authors men guided and steer'd as ships in a dark night before the use of the Compass was found out, by the rule of rambling and dangerous uncertainty, for how many of poor ignorant souls, that know little or nothing of true Religion; that speak evil of matters out of their reach and capacity, more from a common received prejudice from others opinion, than any true experience of their own, by any down most of those things that they do by the hear-say of others; for I am perswaded that there is not one in ten of these people that are so inveterate against the Ceremonies of the Church, especially this innocent Ceremony of the Surplice, that have ever weighed their

their dislike against them, or it, in the scale of a moderate and discreet Reason, but at random abhor that which for ought they know, if they did but seriously examine the matters by charitable constructions, they might like esteem, and approve of those things which now they hate and abhor; for this is too evident amongst many that they pin all their Religion, like or dislike, upon the monstrous productions of the giddy-headed multitudes, taking their faith on trust from those that have either invented it themselves, or borrowed it of they do not know whom; not considering or consulting with truth, whether it may be safe to adhere to or no, which indeed is the evident cause of those miserable Shipwracks

that

that Heresie and Schism invades men into daily.

Indeed did this Ceremony of wearing the Surplice, by being received into the Church, thrust or jostle out any of the Worship, or lessen the pure Service of God; or that it tended to any idolatrous use; that the people were to worship it, and to believe that without it no good could be done, then it were matter of sufficient objection and denial; but being duely ordained, brought in, and received into Gods House for matter of order and decency, I think it should not appear so odious as it doth to many.

'Twas the advice of Diogenes the Tub-Philosopher that we should hear a man speak evil of another, before we give credit to the words

he

he spake, we should consider whether he that spake them had a prejudice in ho, against the party he accused, intimating, that his word ought not to be credited that speaks out of prejudice; therefore when we consider the enemies of the Church, the little kindness they have to the Order thereof, of which God is the Founder, we know, and are confidently certain, that their inveterate venemous speeches against the Decency, as well as the Absolute Worship, is not out of any zealous consideration, but from a hellish and willful uncharitable gainsaying, being too common like the argument of some silly women, that will be obstinate against truth and reason, because they will be obstinate;

stinate, it were happy for many that they did not make it their business as they do, but cavil about the Ceremonies of the Church, for while their whole time is taken up in speaking against the Garments of Christ, it is to be feared they lose the Divinity of Christ: for commonly envy and prejudice it fills the soul so full that it leaves little room for ought else; besides take any of the haters of Gods Worship and Order, they that spake most against it, those forsooth will pretend that they are the most purely religious, not considering that the Apostle *James* saith, *That he that bridleth not his tongue, his Religion is in vain.*

I could wish that all animosities taken up upon such

grounds

grounds as these may die, for it is a shame to Christianity and true protestant Religion, that we that pretend to serve the Lord, of meekness, should delight in nothing better than quarrels and disturbances, and that too commonly about matters against which can be given no substantial reason; for shame leave off all chilish and wilful perverseness, and be instructed, come into Gods House, and imbrace the truth, and with a charitable construction view these Ceremonies understandingly, and you will finde them rather helps, than hinderances; rather Ornaments to beautifie the Church, than pollutions to stain or blemish her; I am afraid there are some that when time was, spoke so much against the Church and her,

her orderly decencies, where gain and rebellion prompt them on to what they did, that they are now ashamed to read their lesson backward, although in conscience they know they are wrong, and ought so to do! Oh what a wickedness it is to live wilfully in a known opposition to the truth, to deny those things which they know are very truth indeed. Come, come, for shame give no more occasion to Satans predominancy, the Devil rejoyceth at the disorderly confusion that he sees amongst you, Satan laughs, and *Babylon* keeps holy-day, both hoping and desiring the downfall of Protestant Religion, and undoubtedly that which they desire will come upon you, and us without a speedy unity,

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FINIS.

abp. Laud. f. 73.